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it justifying their exclusion from the exercise of the right to vote and from other privileges of citizenship" (p. 243). It is to be regretted that with his manifest purpose to treat the Quakers considerately, Mr. Howe did not correct a misconception regarding their indecencies, the occurrence of which he admits. It has not been clearly shown, we think, except by Quaker writers, that there were only *two* cases of indecent exposure by the Quakers, and that the first of these occurred *twenty months after* the last victim had been hanged. Previous to that time the indecent exposures had been such as the magistrates inflicted on helpless Quaker women whom they examined for witchcraft marks or scourged half-naked through the streets.

Exception must be taken to Mr. Howe's remarks on the result of Eliot's labors among the Indians: "Earnest efforts were made to convert them to Christianity, but with little success, and the 'praying Indians,' as they were called, seem to have been on occasion as zealous as their barbarian brethren in scalping their white neighbors. . . . In King Philip's war 'these pious lambs proved the worst wolves of the whole bloody crew'" (pp. 78, 79). As already remarked above, the greater part of the "praying Indians" adhered loyally to the English cause during the war, not only despite the hatred of their own race, but in the face of distrust and suspicion by the whites. Mr. Howe's portrayal of their alleged inconstancy is an injustice both to them and to the heroic missionary who taught them the Christian faith.

The first sentence in the book is unpropitious in its error of referring to "John White of Scrooby." The author repeats the error, notwithstanding he cites Edward Everett at length, who speaks (correctly) of "John White of Dorchester."

The book is well printed, with full table of contents and index.

GEO. E. BURLINGAME.

THE UNIVERSITY OF CHICAGO.

CHRISTIANITY IN THE NINETEENTH CENTURY. By GEORGE C. LORIMER. Philadelphia: Griffith & Rowland, 1900. Pp. x + 652. \$2.25.

DR. LORIMER is at his best in this inspiring and hopeful volume. His reading has been very wide and discriminating, and it has extended over many years. His long and successful experience in the pastorate has kept him in the closest touch with the people. He is quick to see new truth as it comes up in the flow of events, and this truth does not alarm him and make him believe that the foundations are likely to be torn from under the ever-building temple of truth.

By nature and acquisition, therefore, Dr. Lorimer was peculiarly fitted to speak to the world at large on the religious movements of the great century that has just closed, and it was a piece of good fortune that he was asked to give the "Lowell Lectures" for 1900.

The subject is "Christianity in the Nineteenth Century." After two thousand years of Christian history where are we, and what is the outlook? Dr. Lorimer answers these questions in twelve lectures. He is poetical, oratorical, and popular. The reader who follows him through will get a rapid and brilliant view of the whole course of Christian thought, and at the end a prophecy of far greater things in store.

In this general way we have attempted to characterize the book. Each lecture is in a sense complete in itself, and yet all are important for the complete impression that one should get.

The third lecture, on the "Renaissance of Mediæval Roman Catholicism," shows deep insight into the great movements of the Middle Ages.

The sixth lecture, on the "Bearing of Recent Research on the Inspiration of Holy Writ," is probably the one that will attract most attention. He meets the issues squarely and without flinching. He is profoundly grateful for all that criticism has done in the way of removing erroneous or outworn ideas, and letting the clear sunlight into so many dark places. All the established results of criticism have turned out to be so many supports to the Christian's faith and hope.

The twelfth lecture, on "The Religious Message of the Nineteenth Century to the Twentieth," sustains the high tone of the preceding lectures and closes with an eloquent prophecy that should inspire all drooping spirits who think that the faith has been destroyed.

A few quotations from here and there in the book will give some idea of its general drift:

The new humanism is essentially evangelical. . . . It talks not at all about predestination and reprobations; it does not dwell on the divine wrath; feels that such preaching has been greatly overdone; it has no confidence in limited atonements, or anything "limited" that represents the Almighty, except his anger. (P. 327.)

While the Bible contains a supreme revelation, and while no fresh light will set aside its teachings or supersede its authority, it is also an example of a permanent method in the divine dealings with the church. (P. 77.)

The investigations which have so completely revolutionized modern religious thought . . . logically necessitate the inference that the trustworthiness of the Scriptures, and not merely their inspiration, constitutes the

true basis of their appeal to reason. . . . It is truth that proves the inspiration, not inspiration the truth. (P. 271.)

I must ever regard it as perilous to the interests of morals to speak in unguarded terms of everything in the Bible as equally inspired and equally of divine authority. (P. 274.)

Speaking of the Bible's authority, he says:

Neither science nor higher criticism has invalidated nor can invalidate its authority and trustworthiness when it is not hampered by indefensible views of its nature and composition. . . . Recent research, having helped us to a definition of inspiration, and having suggested the necessary test of its genuineness, proceeds yet farther and vindicates it from the assaults of those who deny it altogether, by sanctioning and sustaining the "gradualness of revelation." (P. 277.)

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DOCUMENTARY HISTORY OF THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA. By CHARLES F. JAMES, Roanoke. Lynchburg, Va.: Bell, 1900. Pp. 272. \$1.25.

THE STRUGGLE FOR RELIGIOUS FREEDOM IN VIRGINIA: *The Baptists*. By WILLIAM TAYLOR THOM. (Nos. 10, 11, 12, Series XVIII, in "Johns Hopkins University Studies in Historical and Political Science.") Baltimore: Johns Hopkins Press, 1900. Pp. 105. \$0.50.

IN the treatise of Dr. James we have a work to make glad the heart of the scholar. It is an orderly and animated presentation of one phase of early ecclesiastical history in Virginia, based directly on the original records. The succession of documents gives a beautiful exhibition of historical evolution—the feeble beginnings, the steady progress, and the complete triumph of a glorious principle.

The history of the struggle naturally falls into three periods, viz., before, during, and after the Revolution. Before the Revolution the inhabitants of the colony were completely under the dominance of the established church, and, as regards the dissenters, the history is chiefly a record of fines, imprisonments, banishments, and all manner of petty and outrageous disabilities and persecutions. During the period of the Revolution political and religious considerations gave the friends of liberty the ascendancy and resulted in the downfall of the establishment. After the Revolution the victory was made complete by taking from the Episcopal church the last vestiges of special privilege and power, and by putting all citizens on an exact equality in